The French Confession of Faith - A. D. 1559

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The table is rather long (40 chapters).
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Prefatory letter to the King

Sire, we thank God that hitherto having had no access to your Majesty to make known the rigor of the persecutions that we have suffered, and suffer daily, for wishing to live in the purity of the Gospel and in peace with our own consciences, he now permits us to see that you wish to know the worthiness of our cause, as is shown by the last Edict given at Amboise in the month of March of this present year, 1559, which it has pleased your Majesty to cause to be published. This emboldens us to speak, which we have been prevented from doing hitherto through the injustice and violence of some of your officers, incited rather by hatred of us than by love of your service. And to the end, Sire, that we may fully inform your Majesty of what concerns this cause, we humbly beseech you that you will see and hear our Confession of Faith, which we present to you, hoping that it will prove a sufficient answer to the blame and opprobrium unjustly laid upon us by those who have always made a point of condemning us without having any knowledge of our cause. In the which, Sire, we can affirm that there is nothing contrary to the Word of God, or to the homage which we owe you.

For the articles of our faith, which are all declared at some length in our Confession, all come to this: that since God has sufficiently declared his will to us through his Prophets and Apostles, and even by the mouth of his Son, our Lord Jesus Christ, we owe such respect and reverence to the Word of God as shall prevent us from adding to it any thing of our own, but shall make us conform

entirely to the rules it prescribes. And inasmuch as the Roman Church, forsaking the use and customs of the primitive Church, has introduced new commandments and a new form of worship of God, we esteem it but reasonable to prefer the commandments of God, who is himself truth, to the commandments of men, who by their nature are inclined to deceit and vanity. And whatever our enemies may say against us, we can declare this before God and men, that we suffer for no other reason than for maintaining our Lord Jesus Christ to be our only Saviour and Redeemer, and his doctrine to be the only doctrine of life and salvation.

And this is the only reason, Sire, why the executioners' hands have been stained so often with the blood of your poor subjects, who, sparing not their lives to maintain this same Confession of Faith, have shown to all that they were moved by some other spirit than that of men, who naturally care for their own peace and comfort than for the honor and glory of God.

And therefore, Sire, in accordance with your promises of goodness and mercy toward your poor subjects, we humbly beseech your Majesty graciously to examine the cause for which, being threatened at all times with death or exile, we thus lose the power of rendering the humble service that we owe you. May it please your Majesty, then, instead of the fire and sword which we have been used hitherto, to have our Confession of Faith decided by the Word of God: giving permission and security for this. And we hope that you yourself will be the judge of our innocence, knowing that there is no rebellion or heresy whatsoever, but that our only endeavor is to live in peace of conscience, serving God according to his commandments, and honoring your Majesty by all obedience and submission.

And because we have great need, by the preaching of the Word of God, to be kept in our duty to him, as well as to yourself, we humbly beg, Sire, that we may sometimes be permitted to gather together, to be exhorted to the fear of God by his Word, as well as to be confirmed by the administration of the Sacraments which the Lord Jesus Christ instituted in his Church. And if it should please your Majesty to give us a place where any one may see what passes in our assemblies, we shall thereby be absolved from the charge of the enormous crimes with which these same assemblies have been defamed. For nothing will be seen but what is decent and well-ordered, and nothing will be heard but the praise of God, exhortations to his service, and prayers for the preservation of your Majesty and of your kingdom. And if it do not please you to grant us this favor, at least let it be permitted us to follow the established order in private among ourselves.

We beseech you humbly, Sire, to believe that in listening to this supplication which

is now presented to you, you listen to the cries and groans of an infinite number of your poor subjects, who implore of your mercy that you extinguish the fires which the cruelty of your judges has lighted in your kingdom. And that we may thus be permitted, in serving your Majesty, to serve him who has raised you to your power and dignity.

And if it should not please you, Sire, to listen to our voice, may it please you to listen to that of the Son of God, who, having given you power over our property, our bodies, and even our lives, demands that the control and dominion of our souls and consciences, which he has purchased with his own blood, be reserved to him.

We beseech him, Sire, that he may lead you always by his Spirit, increasing with your age, your greatness and power, giving you victory over all your enemies, and establishing forever, in all equity and justice, the throne of your Majesty: before whom, may it please him that we find grace, and some fruit of this our present supplication, so that having exchanged our pains and afflictions for some peace and liberty, we may also change our tears and lamentations into a perpetual thanksgiving to God, and to your Majesty for having done that which is most agreeable to him, most worthy of your goodness and mercy, and most necessary for the preservation of your most humble and obedient subjects and servants.

Confession of Faith, made in one accord by the French people, who desire to live according to the purity of the Gospel of our Lord Jesus Christ. A. D. 1559.

I. We believe and confess that there is but one God, who is one sole and simple essence, spiritual, eternal, invisible, immutable, infinite, incomprehensible, ineffable, omnipotent; who is all-wise all-good, all-just, and all-merciful.

Confession de Foi, faite d'un commun accord par les Fran&#xfffd;ais qui d&#xfffd;sirent vivre selon la puret&#xfffd; de l'Evangile de notre Seigneur J&#xfffd;sus-Christ. A. D. 1559.

I. Nous croyons et confessons qu'il y a un seul Dieu (Dt 4.35, 39; 1 Co 8.4, 6), qui est une seule et simple essence (Gn 1.3; Ex 3.14) spirituelle (Jn 4.24; 2 Co 3.17), &#xfffd;ternelle (Rm 1.20), invisible (1 Tm 1.17), immuable (Ml 3.6; Nb 23.19), infinie, incompr&#xfffd;hensible (Rm 11.33; Ac 7.48; 17.23), ineffable, qui peut toutes choses (Jr 10.7, 10; Lc 1.37), qui est toute sage (Rm 16.27), toute bonne (Mt 19.17), toute juste (Jr 12.1; Ps 119.137), et toute mis&#xfffd;ricordieuse (Ex 34.6-7).

II. As such this God reveals himself to men; firstly, in his works, in their creation, as well as in their preservation and control. Secondly, and more clearly, in his Word, which was in the beginning revealed through oracles, and which was afterward committed to writing in the books which we call the Holy Scriptures.

II. Ce Dieu se manifeste tel aux hommes, premièrement par ses oeuvres, tant par la cr&#65533;ation que par la conservation et conduite d'icelles (Rm 1.19-20). Secondement et plus clairement par sa parole (Rm 15.4; Jn 5.39; He 1.1), laquelle au commencement r&#65533;v&#65533;l&#65533;e par oracle (Gn 15.1; 3.15; 18.1), a &#65533;t&#65533; puis après r&#65533;dig&#65533;e par &#65533;crit ès livres que nous appelons Ecriture Sainte (Ex 24.3-4; Rm 1.2).

III. These Holy Scriptures are comprised in the canonical books of the Old and New Testaments, as follows: the five books of Moses, namely: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; then Joshua, Judges, Ruth, the first and second books of Samuel, the first and second books of the Kings, the first and second books of the Chronicles, otherwise called Paralipomenon, the first book of Ezra; then Nehemiah, the book of Esther, Job, the Psalms of David, the Proverbs or Maxims of Solomon; the book of Ecclesiastes, called the Preacher, the Song of Solomon; then the book of Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecharaiah, Malachi; then the Holy Gospel according to St. Mathew, according to St. Mark, according to St. Luke, according to St. John; then the second book of St. Luke, otherwise called the Acts of the Apostles; then the Epistles of St. Paul: one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon; then the Epistle to the Hebrews, the Epistle of St. James, the first and second Epistles of St. Peter, the first, second, and third Epistles of St. John, the Epistle of St. Jude; and then the Apocalypse, or Revelation of St. John.

III. Toute cette Ecriture Sainte est comprise ès livres canoniques du Vieil et Nouveau Testament, desquels le nombre s'ensuit. Les cinq livres de Moïse, savoir est: Genèse, Exode, L�vitique, Nombres, Deut�ronome. Item Josu�, Ruth, le premier et second livres de Samuel, premier et second livres des Rois, premier et second livres des Chroniques, autrement dits Paralipomènon, le premier livre d'Esdras. Item N�h�mie, le livre d'Esther, Job, Psaumes de David, Proverbes ou sentences de Salomon, le livre de l'Eccl�siaste, dit Prêcheur, Cantique de Salomon. Item les livres d'Esaïe, J�r�mie, Lamentations de J�r�mie, Ez�chiel, Daniel, Os�e, Jo�l, Amos, Abdias, Jonas, Mich�e, Nahum, Habacuc, Sophonie, Agg�e, Zacharie, Malachie. Item le saint Evangile, selon saint Matthieu, selon saint Marc, selon saint Luc, et selon saint Jean. Item le second livre de saint Luc, autrement dit les Actes des Ap�tres. Item les �pltres de saint Paul: aux Romains une, aux Corinthiens deux, aux Galates une, aux Eph�siens une, aux Philippiens une, aux Colossiens une, aux Thessaloniciens deux, Timoth�e deux, Tite une, Phil�mon une. Item l'�p�tre aux H�breux, l'�p�tre saint Jacques, la première et seconde �p�tres de saint Pierre, la première, deuxième et troisième �p�tres de saint Jean, l'�p�tre de saint Jude. Item l'Apocalypse ou r�v�lation de saint Jean.

IV. We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we can not found any articles of faith.

V. We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men. And inasmuch as it is the rule of all truth, containing all, that is necessary for the service of God and for our salvation, it is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures, but, on the contrary, all things should be examined, regulated, and reformed according to them. And therefore we confess the three creeds, to with: the Apostles', the Nicene, and the Athanasian, because they are in accordance with the Word of God.

IV. Nous connaissons ces livres être canoniques et règle très certaine de notre foi (Ps 12.7; Ps 19.8-9), non tant par le commun accord et consentement de l'Eglise, que par le t�moignage et persuasion int�rieure du Saint-Esprit qui les nous fait discerner d'avec les autres livres eccl�siastiques. Sur lesquels, encore qu'ils soient utiles, on ne peut fonder aucun article de foi.

5. Nous croyons que la parole qui est contenue en ces livres est proc�d�e de Dieu (2 Tm 3.16-17; 1 P 1.11-12; 2 P 1.20-21), duquel seul elle prend son autorit�, et non des hommes (Jn 3.26-31; Jn 5.33-34; 1 Tm 1.15). Et d'autant qu'elle est règle de toute v�rit�, contenant tout ce qui est n�cessaire pour le service de Dieu et notre salut (Jn 15.15; Jn 20.31; Ac 20.27), il n'est loisible aux hommes, ni même aux anges, d'y ajouter, diminuer ou changer (Dt 4.2; 12.32; Ga 1.8; Pr 30.6; Ap 22.18-19). Dont il s'ensuit que ni l'antiquit�, ni les coutumes, ni la multitude, ni la sagesse, ni les jugements, ni les arrêts, ni les �dits, ni les d�crets, ni les conciles, ni les visions, ni les miracles ne doivent être oppos�s icelle Ecriture Sainte (Mt 15.9; Ac 5.28-29). Ainsi au contraire toutes choses doivent être examin�es, r�gl�es et r�form�es selon icelle (1 Co 11.2, 23). Et suivant cela nous avouons les trois Symboles, savoir des Apotres, de Nic�e et d'Athanase, parce qu'ils sont conformes la parole de Dieu.

VI. These Holy Scriptures teach us that in this one sole and simple divine essence, whom we have confessed, there are three Persons: the Father, Son, and the Holy Spirit. The Father, first cause, principle, and origin of all things. The Son, his Word and eternal wisdom. The Holy Spirit, his virtue, power, and efficacy. The Son begotten from eternity by the Father. The Holy Spirit proceeding eternally from them both; the three persons not confused, but distinct, and yet not separate, but of the same essence, equal in eternity and power. And in this we confess that which has been established by the ancient councils, and we detest all sects and heresies which were rejected by the holy doctors, such as St. Hilary, St. Athanasius, St. Ambrose, and St. Cyril.

6. Cette Ecriture Sainte nous enseigne qu'en cette seule et simple essence divine que nous avons confess�e il y a trois personnes: le Père, le Fils et le Saint-Esprit (Dt 4.12; 10.17; Mt 28.19; 1 Jn 5.7). Le Père, première cause et principe et origine de toutes choses. Le Fils, sa parole et sapience �ternelle. Le Saint-Esprit, sa vertu, puissance et efficace. Le Fils, �ternellement engendr� du Père. Le Saint-Esprit, proc�dant �ternellement de tous deux. Les trois personnes, non confuses mais distinctes, et toutefois non divis�es, mais d'une même essence, �ternit�, puissance et �galit� (Mt 28.19; Jn 1.1; Jn 17.5; Ac 17.25; Rm 1.7; 1 Jn 5.7). Et en cela avouons ce qui a �t� d�termin� par les conciles anciens, et d�testons toutes sectes et h�r�sies qui ont �t� rejet�es par les saints docteurs comme saint Hilaire, saint Athanase, saint Ambroise, saint Cyrille.

VII. We believe that God, in three co-working persons, by his power, wisdom, and incomprehensible goodness, created all things, not only the heavens and the earth and all that in them is, but also invisible spirits, some of whom have fallen away and gone into perdition, while others have continued in obedience. That the first, being corrupted by evil, are enemies of all good, consequently of the whole Church. The second, having been preserved by the grace of God, are ministers to glorify God's name, and to promote the salvation of his elect.

7. Nous croyons que Dieu en trois personnes coop�rantes par sa vertu, sagesse et bont� incompr�hensible, a cr�? toutes choses, non seulement le ciel, la terre et tout ce qui y est contenu, mais aussi les esprits invisibles (Gn 1.1; 3.1; Jn 1.3; Col 1.16; He 1.2), desquels les uns sont d�chus et tr�buch�s en perdition (2 P 2.4; Jude 6), les autres ont persist� en ob�issance (Ps 103.20-21). Que les premiers, s'�tant corrompus en malice, sont ennemis de tout bien, et par cons�quent de toute l'Eglise (Jn 8.44). Les seconds, ayant �t� pr�serv�s par la grace de Dieu, sont ministres pour glorifier le nom de Dieu et servir au salut de ses �lus (He 1.7-14; Ps 34.8; 91.11).

VIII. We believe that he not only created all things, but that he governs and directs them, disposing and ordaining by his sovereign will all that happens in the world; not that he is the author of evil, or that the guilt of it can imputed to him, as his will is the sovereign and infallible rule of all right and justice; but he has wonderful means of so making use of devils and sinners that he can turn to good the evil which they do, and of which they are guilty. And thus, confessing that the providence of God orders all things, we humbly bow before the secrets which are hidden to us, without questioning what is above our understanding; but rather making use of what is revealed to us in Holy Scripture for our peace and safety, inasmuch as God, who has all things in subjection to him, watches over us with a Father's care, so that not a hair of our heads shall fall without his will. And Yet he restrains the devils and all our enemies, so that they can not harm us without his leave.

8. Nous croyons que non seulement il a cr�� toutes choses, mais qu'il les gouverne et conduit, disposant et ordonnant selon sa volont� de tout ce qui advient au monde (Ps 104; 119.89-96; 147; Pr 16.4; Mt 10.29; Ac 2.23; 4.28; 17.24, 26, 28; Rm 9.11; Ep 1.11), non pas qu'il soit auteur du mal ou que la coulpe lui en puisse être imput�e (Ps 5.5; Os 13.9; 1 Jn 2.16; 3.8), vu que sa volont� est la règle souveraine et infaillible de toute droiture et �quit� (Jb 1.22), mais il a des moyens admirables de se servir tellement des diables et des m�chants qu'il sait convertir en bien le mal qu'ils font et duquel ils sont coupables (Ac 2.23-24; 4.27-28). Et ainsi en confessant que rien ne se fait sans la providence de Dieu, nous adorons en humilit� les secrets qui nous sont cach�s, sans nous enqu�rir par-dessus notre mesure (Rm 9.19-20; 11.33); mais plutot appliquons notre usage ce qui nous est montr� en l'Ecriture Sainte, pour être en repos et suret�, et autant que Dieu, qui a toutes choses sujettes soi, veille sur nous d'un soin paternel, tellement qu'il ne tombera point un cheveu de notre tête sans son vouloir (Mt 10.30; Lc 21.18), et cependant tient les diables et tous nos ennemis brid�s, en sorte qu'ils ne nous peuvent faire aucune nuisance sans son cong� (Gn 3.15; Jb 1.12; 2.6; Mt 8.31; Jn 19.11).

IX. We believe that man was created pure and perfect in the image of God, and that by his own guilt he fell from the grace which he received, and is thus alienated from God, the fountain of justice and of all good, so that his nature is totally corrupt. And being blinded in mind, and depraved in heart, he has lost all integrity, and there is no good in him. And although he can still discern good and evil, we say, notwithstanding, that the light he has becomes darkness when he seeks for God, so that he can in nowise approach him by his intelligence and reason. And although he has a will that incites him to do this or that, yet it is altogether captive to sin, so that he has no other liberty to do right than that which God gives him.

9. Nous croyons que l'homme ayant t cr pur et entier, et conforme l'image de Dieu (Gn 1.26; Ecc 7.29; Ep 4.24), est par sa propre faute dchu de la gr ce qu'il avait reue (Gn 3.17; Rm 5.12; Ep 2.2-3), et ainsi s'est alin de Dieu qui est la fontaine de justice et de tous biens, en sorte que sa nature est du tout corrompue (Gn 6.5; 8.21), et tant aveugl en son esprit et dprav en son c|ur, a perdu toute intgrit sans en avoir rien de rsidu. Et combien qu'il ait encore quelque discrtion du bien et du mal (Rm 1.20-21; 2.18-20), nonobstant nous disons que ce qu'il a de clart se convertit en tnèbres quand il est question de chercher Dieu, tellement qu'il n'en peut nullement approcher par son intelligence et raison (Rm 1.21; 1 Co 2.14). Et combien qu'il ait volont par laquelle il est incit faire ceci ou cela, toutefois elle est du tout captive sous pch (Rm 6.16-17; 8.6-7), en sorte qu'il n'a nulle libert bien, que celle que Dieu lui donne (Jr 10.23; Jn 1.12; 3.6; 8.36; 15.5; Rm 7.18; 1 Co 4.7; 2 Co 3.5; Ph 2.13)

X. We believe that all the posterity of Adam is in bondage to original sin, which is an hereditary evil, and not an imitation merely, as was declared by the Pelagians, whom we detest in their errors. And we consider that it is not necessary to inquire how sin was conveyed from one man to another, for what God had given Adam was not for him alone, but for all his posterity; and thus in his person we have been deprived of all good things, and have fallen with him into a state of sin and misery.

10. Nous croyons que toute la ligne d'Adam est infecte de telle contagion, qui est le pch originel et un vice hrditaire (Gn 6.5 ; 8.21; Jb 14.4 ; Ps 51.7; Mt 15.19 ; Rm 5.12-18) et non pas seulement une imitation, comme les Plagiens ont voulu dire, lesquels nous dtestons en leurs erreurs. Et n'estimons pas qu'il soit besoin de s'enqurir comme le pch vient d'un homme l'autre, vu que c'est bien assez que ce que Dieu lui avait donn n'tait pas pour lui seul, mais pour toute sa lignе, et ainsi qu'en la personne d'icelui nous avons t dnus de tous biens, et sommes trbuchs en toute pauvret et malдiction.

XI. We believe, also, that this evil is truly sin, sufficient for the condemnation of the whole human race, even of little children in the mother's womb, and that God considers it as such; even after baptism it is still of the nature of sin, but the condemnation of it is abolished for the children of God, out of his mere free grace and love. And further, that it is a perversity always producing fruits of malice and of rebellion, so that the most holy men, although they resist it, are still stained with many weaknesses and imperfections while they
are in this life.

XII. We believe that from this corruption and general condemnation in which all men are plunged, God, according to his eternal and immutable counsel, calls those whom he has chosen by his goodness and mercy alone in our Lord Jesus Christ, without consideration of their works, to display in them the riches of his mercy; leaving the rest in this same corruption and condemnation to show in them his justice. For the ones are no better than the others, until God discerns them according to his immutable purpose which he has determined in Jesus Christ before the creation of the world. Neither can any man gain such a reward by his own virtue, as by nature we can not have a single good feeling, affection, or though, except God has first put it into our hearts.

11. Nous croyons aussi que ce vice est vraiment p�ch�, qui suffit condamner tout le genre humain, jusqu'aux petits enfants dès le ventre de la mère, et que pour tel il est r�put� devant Dieu (Ps 51.7; Rm 3.9-12, 23; 5.12; Ep 2.3), même qu'après le baptême c'est toujours p�ch� quant la coulpe, combien que la condamnation en soit abolie aux enfants de Dieu, ne la leur imputant point par sa bont� gratuite (Rm 7). Outre cela, que c'est une perversit� produisant toujours fruits de malice et r�bellion (Rm 7.5), tels que les plus saints, encore qu'ils y r�sistent, ne laissent point d'être entach�s d'infirmit�s et de fautes pendant qu'ils habitent en ce monde (Rm 7.14-19; 2 Co 12.7).

12. Nous croyons que de cette corruption et condamnation g�n�rale en laquelle tous hommes sont plong�s, Dieu retire ceux lesquels en son conseil �ternel et immuable il a �lus par sa seule bont� et mis�ricorde en notre Seigneur J�sus-Christ, sans consid�ration de leurs |uvres (Jr 1.5; Rm 8.28-30 et tout le ch. 9; Ep 1.4-5; Rm 3.28; 2 Tm 1.9; Tt 3.5), laissant les autres en icelle même corruption et condamnation, pour d�montrer en eux sa justice (Ex 9.16; Rm 9.22; 2 Tm 2.20), comme ès premiers il fait luire les richesses de sa mis�ricorde (Ep 1.7; Rm 3.22-23; 9.23). Car les uns ne sont point meilleurs que les autres, jusqu' ce que Dieu les discerne selon son conseil immuable, qu'il a d�termin� en J�sus-Christ devant la cr�ation du monde (Ep 1.4; 2 Tm 1.9), et nul aussi ne se pourrait introduire un tel bien de sa propre vertu, vu que de nature nous ne pouvons avoir un seul bon mouvement, ni affection, ni pens�e, jusqu' ce que Dieu nous ait pr�venus, et nous y ait dispos�s (Jr 10.23; Rm 9.16; Ep 1.4-5; 2 Tm 1.9; Ph 2.13 ; Tt 3.3).

XIII. We believe that all that is necessary for our salvation was offered and communicated to us in Jesus Christ. He is given to us for our salvation, and 'is made unto us wisdom, and righteousness, and sanctification, and redemption:' so that if we refuse him, we renounce the mercy of the Father, in which alone we can find a refuge.

XIV. We believe that Jesus Christ, being the wisdom of God and his eternal Son, has put on our flesh, so as to be God and man in one person; man, like unto us, capable of suffering in body and soul, yet free from all stain of sin. And as to his humanity, he was the true seed of Abraham and of David, although he was conceived by the secret power of the Holy Spirit. In this we detest all the heresies that have of old troubled the Church, and especially the diabolical conceits of Servetus, which attribute a fantastical divinity to the Lord Jesus, calling him the idea and pattern of all things, and the personal or figurative Son of God, and, finally, attribute to him a body of three uncreated elements, thus confusing and destroying the two natures.

13. Nous croyons qu'en icelui J�sus-Christ tout ce qui �tait requis notre salut nous a �t� offert et communiqu�. Lequel nous �tant donn� salut, nous a �t� quant et quant fait sapience, justice, sanctification et r�demption (1 Co 1.30; Ep 1.7; Col 1.13-14; 1 Tm 1.15; Tt 2.14), en sorte qu'en d�clinant de lui, on renonce la mis�ricorde du Père, o il nous convient avoir notre refuge unique (Jn 3-18; 1 Jn 2.23).

14. Nous croyons que J�sus-Christ, �tant la sagesse de Dieu et son Fils �ternel, a vêtu notre chair, afin d'être Dieu et homme en une personne (Jn 1.14; Ph 2.6-7), voire homme semblable nous (He 2.17), passible en corps et en me, sinon en tant qu'il a �t� pur de toute macule (2 Co 5.21). Et quant son humanit�, qu'il a �t� vraie semence d'Abraham et de David (Ac 13.23; Rm 1.3; 8.3; 9.5; He 2.14-15; 4.15), combien qu'il ait �t� con�u par la vertu secrète du Saint-Esprit (Lc 1.28, 31, 35; 2.11; Mt 1.18). En quoi nous d�testons toutes les h�r�sies qui ont anciennement troubl� les Eglises, et notamment aussi les imaginations diaboliques de Servet, lequel attribue au Seigneur J�sus une divinit� fantastique, d'autant qu'il le dit être id�e et patron de toutes choses, et le nomme Fils personnel ou figuratif de Dieu, et finalement lui forge un corps de trois �l�ments incr��s, et par ainsi mêle et d�truit toutes les deux natures.

XV. We believe that in one person, that is, Jesus Christ, the two natures are actually and inseparably joined and united, and yet each remains in its proper character; so that in this union the divine nature, retaining its attributes, remained uncreated, infinite, and all-pervading; and the human nature remained finite, having its form, measure, and attributes;
and although Jesus Christ, in rising from the dead, bestowed immortality upon his body, yet he did not take from it the truth of its nature, and wee so consider him in his divinity that we do not despoil him of his humanity.

15. Nous croyons qu'en une même personne, savoir J�sus-Christ, les deux natures sont vraiment et ins�parablement conjointes et unies, demeurant n�anmoins chacune nature en sa distincte propri�t�, tellement que comme en cette conjonction la nature divine retenant sa propri�t� est demeur�e incr��e, infinie et remplissant toutes choses, aussi la nature humaine est demeur�e finie, ayant sa forme, mesure et propri�t� (Mt 1.20-21; Lc 1.31, 32, 35, 42, 43; Jn 1.14; Rm 9.5; 1 Tm 2.5; 3.16; He 5.8), et même combien que J�sus-Christ en ressuscitant ait donn� immortalit� son corps, toutefois il ne lui a ôt� la v�rit� de sa nature (Lc 24.38-39; Rm 1.4; Ph 2.6-11; 3.21). Et ainsi nous le consid�rons tellement en sa divinit�, que nous ne le d�pouillons point de son humanit�.

XVI. We believe that God, in sending his Son, intended to show his love and inestimable goodness towards us, giving him up to die to accomplish all righteousness, and raising him from the dead to secure for us the heavenly life.

16. Nous croyons que Dieu envoyant son Fils a voulu montrer son amour et bont� inestimable envers nous, en le livrant la mort et le ressuscitant pour accomplir toute justice et pour nous acqu�rir la vie c�leste (Jn 3.16; 15.13; 1 Jn 4.9; Rm 4.25; 1 Tm 1.14-15).

XVII. We believe that by the perfect sacrifice that the Lord Jesus offered on the cross, we are reconciled to God, and justified before; for we can not be acceptable to him, nor become partakers of the grace of adoption, except as he pardons [all] our sins, and blots them out. Thus we declare that through Jesus Christ we are cleansed and made perfect; by his death we are fully justified, and through him only can we be delivered from our iniquities and transgressions.

17. Nous croyons que par le sacrifice unique que le Seigneur J�sus a offert en la croix nous sommes r�concili�s Dieu, pour être tenus et r�put�s justes devant lui (2 Co 5.19; Ep 5.2; He 5.7-9; 9.14; 10.10, 12, 14; 1 Tm 1.15), parce que nous ne lui pouvons être agr�ables, ni être participants de son adoption, sinon d'autant qu'il nous pardonne nos fautes et les ensevelit (1 P 2.24-25). Ainsi nous protestons que J�sus-Christ est notre lavement entier et parfait (Ep 5.26; Tt 3.5), qu'en sa mort nous avons entière satisfaction pour nous acquitter de nos forfaits et iniquit�s dont nous sommes coupables, et ne pouvons être d�livr�s que par ce remède (He 9.14; 1 P 1.18-19; lJn 1.7; Rm 3.26).

XVIII. We believe that all our justification rests upon the remission of our sins, in which also is our only blessedness, as says the Psalmist (Psa. 32:2). We therefore reject all other
means of justification before God, and without claiming any virtue or merit, we rest simply in the obedience of Jesus Christ, which is imputed to us as much to blot out all our sins as to make us find grace and favor in the sight of God. And, in fact, we believe that in falling away from this foundation, however slightly, we could not find rest elsewhere, but should always be troubled. Forasmuch as we are never at peace with God till we resolve to be loved in Jesus Christ, for of ourselves we are worthy of hatred.

18. Nous croyons que toute notre justice est fond�e en la r�mission de nos p�ch�s, comme aussi c'est notre seule f�licit�, comme dit David (Ps 32.1-2; Rm 4.7-8). Parquoi nous rejetons tous autres moyens de nous pouvoir justifier devant Dieu (Rm 3.19); et sans pr�sumer de nulles vertus ni m�rites, nous nous tenons simplement l'ob�issance de J�sus-Christ, laquelle nous est allou�e tant pour couvrir toutes nos fautes, que pour nous faire trouver gr ce et faveur devant Dieu (Rm 5.19; 1 Tm 2.5; 1 Jn 2.1-2; Rm 1.16). Et de fait nous croyons qu'en d�clinant de ce fondement tant peu que ce soit, nous ne pourrions trouver ailleurs aucun repos (Ac 4.12), mais serions toujours agit�s d'inqui�tude, d'autant que jamais nous ne sommes paisibles avec Dieu, jusqu' ce que nous soyons bien r�solus d'être aim�s en J�sus-Christ, vu que nous sommes dignes d'être haïs en nous-mêmes.

XIX. We believe that by this means we have the liberty and privilege of calling upon God, in full confidence that he will show himself a Father to us. For we should have no access to the Father except through this Mediator. And to be heard in his name, we must hold our life from him as from our chief.

19. Nous croyons que c'est par ce moyen que nous avons libert� et privilège d'invoquer Dieu, avec pleine fiance qu'il se montrera notre Père (Rm 5.1; 8.15; Ga 4.6; Ep 3.12). Car nous n'aurions pas aucun accès au Père, si nous n'�tions adress�s par ce M�diateur, et pour être exauc�s en son Nom, il convient tenir notre vie de lui comme de notre chef (Jn 15.16; Rm 5.2; Ep 2.13-15; 1 Tm 2.5; He 4.14).

XX. We believe that we are made partakers of this justification by faith alone, as it is written: 'He suffered for our salvation, that whosoever believes on him should not perish.'
And this is done inasmuch as we appropriate to our use the promises of life which are given to us through him, and feel their effect when we accept them, being assured that we are
established by the Word of God and shall not be deceived. Thus our justification through faith depends upon the free promises by which God declares and testifies his love to us.

20. Nous croyons que nous sommes faits participants de cette justice par la seule foi, comme il est dit qu'il a souffert pour nous acqu�rir salut, celle fin que quiconque croira en lui ne p�risse point (Jn 3.16), et que cela se fait d'autant que les promesses de vie qui nous sont donn�es en lui sont appropri�es notre usage, et en sentons l'effet quand nous les acceptons, ne doutant point qu'�tant assur�s par la bouche de Dieu, nous ne serons point frustr�s. Ainsi la justice que nous obtenons par foi d�pend des promesses gratuites par lesquelles Dieu nous d�clare et testifie qu'il nous aime (Rm 3.24, 25, 27, 28, 30; 1.16-17; 4.3; 9.30-32; 11.6; Ga 2.16, 21; 3.9, 10, 18, 24; 5.4; Ph 3.9; 2 Tm 1.9; Tt 3.5-6; He 11.7; Ac 10.43; Jn 17.23-26).

XXI. We believe that we are enlightened in faith by the secret power of the Holy Spirit, that it is a gratuitous and special gift which God grants to whom he will, so that the elect have no cause to glory, but are bound to be doubly thankful that they have been preferred to others. We believe also that faith is not given to the elect only to introduce them into the right way, but also to make them continue in it to the end. For as it is God who has begun the work, he will also perfect it.

21. Nous croyons que nous sommes illumin&#65533;s en la foi par la gr ce secrète du Saint-Esprit (Ep 1.17-18; 1 Th 1.5; 2 P 1.3-4), tellement que c'est un don gratuit et particulier que Dieu d&#65533;part ceux que bon lui semble (Rm 9.16, 18, 24, 25; 1 Co 4.7), en sorte que les fidèles n'ont de quoi s'en glorifier (Ep 2.8), &#65533;tant oblig&#65533;s au double de ce qu'ils ont &#65533;t&#65533; pr&#65533;f&#65533;r&#65533;s aux autres, même que la foi n'est pas seulement baill&#65533;e par un coup aux &#65533;lus pour les introduire au bon chemin, ains pour les y faire continuer aussi jusqu'au bout (1 Co 1.8-9). Car comme c'est Dieu de faire le commencement, aussi c'est lui de parachever (Ph 1.6; 2.13).

XXII. We believe that by this faith we are regenerated in newness of life, being by nature subject to sin. Now we receive by faith grace to live holily and in the fear of God, in accepting the promise which is given to us by the Gospel, namely: that God will give us his Holy Spirit. This faith not only does not hinder us from holy living, or turn us from the love of righteousness, but of necessity begets in us all good works. Moreover, although God works in us for our salvation, and renews our hearts, determining us to that which is good, yet we confess that the good works which we do proceed from his Spirit, and can not be accounted to us for justification, neither do they entitle us to the adoption of sons, for we should always be doubting and restless in our hearts, if we did not rest upon the atonement by which Jesus Christ has acquitted us.

22. Nous croyons que par cette foi nous sommes r&#65533;g&#65533;n&#65533;r&#65533;s en nouveaut&#65533; de vie, &#65533;tant naturellement asservis p&#65533;ch&#65533; (Tt 3.5; 1 P 1.3; Rm 6.17-20; Col 2.13; 3.10). Or nous recevons par foi la gr ce de vivre saintement et en la crainte de Dieu, en recevant la promesse qui nous est donn&#65533;e par l'Evangile, savoir que Dieu nous donnera son Saint-Esprit. Ainsi la foi non seulement ne refroidit l'affection de bien et saintement vivre (Jc 2.17, 26), mais l'engendre et excite en nous, produisant n&#65533;cessairement les bonnes oeuvres (Ga 5.6, 22; 1 Jn 2.3-4; 2 P 1.5-8). Au reste, combien que Dieu pour accomplir notre salut nous r&#65533;g&#65533;nère, nous reformant bien faire (Dt 30.6; Jn 3.5), toutefois nous confessons que les bonnes oeuvres que nous faisons par la conduite de son Esprit ne viennent point en compte pour nous justifier ou m&#65533;riter que Dieu nous tienne pour ses enfants (Lc 17.10; Ps 6.2; Rm 3.19-20; 4.3-5), parce que nous serions toujours flottants en doute et inqui&#65533;tude, si nos consciences ne s'appuyaient sur la satisfaction par laquelle J&#65533;sus-Christ nous a acquitt&#65533;s (Rm 5.1-2).

XXIII. We believe that the ordinances of the law came to an end at the advent of Jesus Christ; but although the ceremonies are no more in use, yet their substance and truth remain in the person of him in whom they are fulfilled. And, moreover, we must seek aid from the law and the prophets for the ruling of our lives, as well as for our confirmation in the promises of the gospel.

23. Nous croyons que toutes les figures de la Loi ont pris fin la venue de J�sus-Christ (Rm 10.4; Ga 3 et 4; Col 2.17; Jn 1.17). Mais combien que les c�r�monies ne soient plus en usage, n�anmoins la substance et v�rit� nous en est demeur�e en la personne de celui auquel g�t tout accomplissement (Ga 4.3, 9; 2 P 1.19; Lc 1.70; Jc 5.10). Au surplus il nous faut aider de la Loi et des Prophètes, tant pour r�gler notre vie que pour être confirm�s aux promesses de l'Evangile (2 Tm 3.16; 2 P 3.2).

XXIV. We believe, as Jesus Christ is our only advocate, and as he commands us to ask of the Father in his name, and as it is not lawful for us to pray except in accordance with the model God has taught us by his Word, that all imaginations of men concerning the intercession of dead saints are an abuse and a device of Satan to lead men from the right way of worship. We reject, also, all other means by which men hope to redeem themselves before God, as derogating from the sacrifice and passion of Jesus Christ.

Finally, we consider purgatory as an illusion proceeding from the same shop, from which have also sprung monastic vows, pilgrimages, the prohibition of marriage, and of eating meat, the ceremonial observance of days, auricular confession, indulgences, and all such things by which they hope to merit forgiveness and salvation. These things we reject, not only for the false idea of merit which is attached to them, but also because they are human inventions imposing a yoke upon the conscience.

24. Nous croyons, puisque J�sus-Christ nous est donn� pour seul avocat (1 Jn 2.1-2; 1 Tm 2.5; Ac 4.12) et qu'il nous commande de nous retirer priv�ment en son Nom vers son Père (Jn 16.23-24), et même qu'il ne nous est pas licite de prier sinon en suivant la forme que Dieu nous a dict�e par sa parole (Mt 6.9ss.; Lc 11.2ss.), que tout ce que les hommes ont imagin� de l'intercession des saints tr�pass�s n'est qu'abus et fallace de Satan pour faire d�voyer les hommes de la forme de bien prier (Ac 10.25-26; 14.15; Ap 19.10; 22.8-9). Nous rejetons aussi tous autres moyens que les hommes pr�sument avoir pour se racheter envers Dieu, comme d�rogeant au sacrifice de la mort et passion de J�sus-Christ. Finalement nous tenons le purgatoire pour une lllusion proc�d�e de cette même boutique, de laquelle sont aussi proc�d�s les voeux monastiques, pèlerinages, d�fenses du mariage et de l'usage des viandes, l'observation c�r�monieuse des jours, la confession auriculaire, les indulgences, et toutes autres telles choses par lesquelles on pense m�riter gr ce et salut (Mt 15.11; 6.16- 18; Ac 10.14-15; Rm 14.2; Ga 4.9-10; Col 2.18-23; 1 Tm 4.2-5). Lesquelles choses nous rejetons non seulement pour la fausse opinion du m�rite qui y est attach�e, mais aussi parce que ce sont inventions humaines, qui imposent joug aux consciences.

XXV. Now as we enjoy Christ only through the gospel, we believe that the order of the Church, established by his authority, ought to be sacred and inviolable, and that, therefore, the Church can not exist without pastors for instruction, whom we should respect and reverently listen to, when they are properly called and exercise their office faithfully. Not that God is bound to such aid and subordinate means, but because it pleases him to govern us by such restraints. In this we detest all visionaries who would like, so far as lies in their power, to destroy the ministry and preaching of the Word and sacraments.

25. Or parce que nous ne jouissons de J�sus-Christ que par l'Evangile (Mt 10.27; Rm 1.16-17; 10.17), nous croyons que l'ordre de l'Eglise qui a �t� �tabli en son autorit� doit être sacr� et inviolable (Mt 18.20; Ep 1.22-23), et pourtant que l'Eglise ne peut consister sinon qu'il y ait des pasteurs, qui aient la charge d'enseigner, lesquels on doit honorer et �couter en r�v�rence quand ils sont d ment appel�s et exercent fidèlement leur office (Mt 10.40; Jn 13.20; Lc 10.16; Rm 10.14-15; Ep 4.11-12). Non pas que Dieu soit attach� telles aides ou moyens inf�rieurs, mais pour ce qu'il lui pla�t nous entretenir sous telle charge et bride. En quoi nous d�testons tous fantastiques qui voudraient bien, en tant qu'en eux est, an�antir le ministère et pr�dication de la parole de Dieu et des sacrements.

XXVI. We believe that no one ought to seclude himself and be contented to be alone; but that all jointly should keep and maintain the union of the Church, and submit to the public teaching, and to the yoke of Jesus Christ, wherever God shall have established a true order of the Church, even if the magistrates and their edicts are contrary to it. For if they do not take part in it, or if they separate themselves from it, they do contrary to the Word of God.

26. Nous croyons donc que nul ne se doit retirer part et se contenter de sa personne, mais tous ensemble doivent garder et entretenir l'unit� de l'Eglise, se soumettant l'instruction commune et au joug de J�sus-Christ (Ps 5.8; 22.23; 42.5; Ep 4.12; He 2.12), et ce en quelque lieu que Dieu aura �tabli un vrai ordre d'Eglise, encore que les Magistrats et leurs �dits y soient contraires; et que tous ceux qui ne s'y rangent, ou s'en s�parent, contrarient l'ordonnance de Dieu (Ac 4.17, 19, 20; He 10.25).

XXVII. Nevertheless we believe that it is important to discern with care and prudence which is the true Church, for this title has been much abused. We say, then, according to the Word of God, that it is the company of the faithful who agree to follow his Word, and the pure religion which it teaches; who advance in it all their lives, growing and becoming more confirmed in the fear of God according as they feel the want of growing and pressing onward. Even although they strive continually, they can have no hope save in the remission of their sins. Nevertheless we do not deny that among the faithful there may be hypocrites and reprobates, but their wickedness can not destroy the title of the Church.

27. Toutefois nous croyons qu'il convient discerner soigneusement et avec prudence qu'elle est la vraie Eglise, pour ce que par trop on abuse de ce titre Ur 7.4, 8, 11, 12; Mt 3.8-10; 7.22, 24; 1 Co 3.10-11; Mi 2.10-12). Nous disons donc, suivant la Parole de Dieu, que c'est la compagnie des fidèles qui s'accordent suivre icelle Parole et la pure religion qui en d&#65533;pend, et qui profitent en icelle tout le temps de leur vie, croissant et se confirmant en la crainte de Dieu, selon qu'ils ont besoin de s'avancer et marcher toujours plus outre (Ep 2.19-20; 4.11-12; 1 Tm 3.15; Dt 31.12); même, quoi qu'ils s'efforcent, qu'il leur convient avoir incessamment recours la r&#65533;mission de leurs p&#65533;ch&#65533;s (Rm 3). N&#65533;anmoins, nous ne nions point que parmi les fidèles il n'y ait des hypocrites et r&#65533;prouv&#65533;s, desquels la malice ne peut effacer le titre d'Eglise (Mt 13; 2 Tm 2.18-20).

XXVIII. In this belief we declare that, properly speaking, there can be no Church where the Word of God is not received, nor profession made of subjection to it, nor use of the sacraments. Therefore we condemn the papal assemblies, as the pure Word of God is banished from them, their sacraments are corrupted, or falsified, or destroyed, and all superstitions and idolatries are in them. We hold, then, that all who take part in those acts, and commune in that Church, separate and cut themselves off from the body of Christ.
Nevertheless, as some trace of the Church is left in the papacy, and the virtue and substance of baptism remain, and
as the efficacy of baptism does not depend upon the person who administers it, we confess that those baptized in it do not need a second baptism. But, on account of its corruptions, we can not present children to be baptized in it without incurring pollution.

28. Sous cette croyance nous protestons que l o la Parole de Dieu n'est re&#65533;ue et qu'on ne fait nulle profession de s'assujettir icelle, et o il n'y a nul usage des sacrements, parler proprement, on ne peut juger qu'il y ait aucune Eglise (Mt 10.14-15; Jn 10; 1 Co 3.10-13; Ep 2.19-21). Pourtant nous condamnons les assembl&#65533;es de la Papaut&#65533;, vu que la pure v&#65533;rit&#65533; de Dieu en est bannie, èsquelles les sacrements sont corrompus, ab tardis, falsifi&#65533;s ou an&#65533;antis du tout, et èsquelles toutes superstitions et idol tries ont la vogue. Nous tenons donc que tous ceux qui se mêlent en tels actes et y communiquent, se s&#65533;parent et retranchent du corps de J&#65533;sus-Christ (2 Co 6.14-16; l Co 6.15). Toutefois parce qu'il reste encore quelque petite trace d'Eglise en la Papaut&#65533;, et même que la substance du baptême y est demeur&#65533;e, joint que l'efficace et vertu du baptême ne d&#65533;pend de celui qui l'administre (Mt 3.11; 28.19; Mc 1.8; Ac 1.5; 11.15-17; 19.4-5; 1 Co 1.13), nous confessons ceux qui y sont baptis&#65533;s n'avoir besoin d'un second baptême. Cependant cause des corruptions qui y sont, on n'y peut pr&#65533;senter les enfants sans se polluer.

XXIX. As to the true Church, we believe that it should be governed according to the order established by our Lord Jesus Christ. That there should be pastors, overseers, and deacons, so that true doctrine may have its course, that errors may be corrected and suppressed, and the poor who are in affliction may be helped in their necessities; and that assemblies may be held in the name of God, so that great and small may edified.

XXX. We believe that all true pastors, wherever they may be, have the same authority and equal power under one head, one only sovereign and universal bishop, Jesus Christ; and that consequently no Church shall claim any authority or dominion over any other.

XXXI. We believe that no person should undertake to govern the Church upon his own authority, but that this should be derived from election, as far as it is possible, and as God will permit. And we make this exception especially, because sometimes, and even in our own days, when the state of the Church has been interrupted, it has been necessary for God to raise men in an extraordinary manner to restore the Church which was in ruin and desolation. But, notwithstanding, we believe that this rule must always be binding: that all pastors, overseers, and deacons should have evidence of being called to their office.

29. Quant est de la vraie Eglise, nous croyons qu'elle doit être gouvern�e selon la police que notre Seigneur J�sus a �tablie (Ac 6.3- 4; Ep 4.11; 1 Tm 3.1-13; Tt 1.5-9; 1 Co 12), c'est qu'il y ait des pasteurs, des surveillants et diacres, afin que la puret� de doctrine ait son cours, que les vices soient corrig�s et r�prim�s, et que les pauvres et tous autres afflig�s soient secourus en leurs n�cessit�s, et que les assembl�es se fassent au nom de Dieu, èsquelles grands et petits soient �difi�s.

30. Nous croyons tous vrais pasteurs, en quelque lieu qu'ils soient, avoir même autorit� et �gale puissance sous un seul chef, seul souverain et seul universel �vêque, J�sus-Christ (Mt 20.20-28; 1 Co 3.4-9; 4.1; Ep 1.22; Col 1.18-19). Et pour cette cause que nulle Eglise ne doit pr�tendre aucune domination ou seigneurie sur l'autre.

31. Nous croyons que nul ne se doit ing�rer de son autorit� propre pour gouverner l'Eglise, mais que cela se doit faire par �lection (Mt 28.19; Mc 16.15; Jn 15.16; Ac 1.21; 6.1-3; Rm 10.15; Tt 1.5), en tant qu'il est possible et que Dieu le permet, laquelle exception nous ajoutons, notamment parce qu'il a fallu quelquefois, et même de notre temps, auquel l'�tat de l'Eglise �tait interrompu, que Dieu ait suscit� gens d'une fa�on extraordinaire pour dresser l'Eglise de nouveau qui �tait en ruine et d�solation. Mais quoi qu'il en soit, nous croyons qu'il se faut toujours conformer cette règle, que tous pasteurs, surveillants et diacres aient t�moignage d'être appel�s leur office (Ga 1.15; 2 Tm 3.7-10, 15).

XXXII. We believe, also, that it is desirable and useful that those elected to be superintendents devise among themselves what means should be adopted for the government of the whole body, and yet that they should never depart from that which was ordained by our Lord Jesus Christ. Which does not prevent there being some special ordinances in each place, as convenience may require.

32. Nous croyons aussi qu'il est bon et utile que ceux qui sont ?lus pour être superintendants avisent entre eux quel moyen ils devront tenir pour le r?gime de tout le corps (Ac 15.6-7, 25, 28; Rm 12.6-8) et toutefois qu'ils ne d?clinent nullement de ce qui nous en a ?t? ordonn? par notre Seigneur J?sus-Christ (1 Co 14.40; 1 P 5.1-3). Ce qui n'empêche point qu'il n'y ait quelques ordonnances particulières en chaque lieu, selon que la commodit? le requerra.

XXXIII. However, we reject all human inventions, and all laws which men may introduce under the pretense of serving God, by which they wish to bind consciences; and we receive only that which conduces to concord and holds all in obedience, from the greatest to the least. In this we must follow that which the Lord Jesus Christ declared as to excommunication, which we approve and confess to be necessary with all its antecedents and consequences.

33. Cependant nous excluons toutes inventions humaines et toutes lois qu'on voudrait introduire sous ombre du service de Dieu, par lesquelles on voudrait lier les consciences (Rm 16.17-18; 1 Co 3.11; Ga 5.1; Col 2.8), mais seulement recevons ce qui fait et est propre pour nourrir concorde et tenir chacun depuis le premier jusqu'au dernier en ob?issance. En quoi nous avons suivre ce que notre Seigneur a d?clar? quant l'excommunication, laquelle nous approuvons et confessons être n?cessaire avec toutes ses appartenances (Mt 18.17; 1 Co 5.45; 1 Tm 1.20).

XXXIV. We believe that the sacraments are added to the Word for more ample confirmation, that they may be to us pledges and seals of the grace of God, and by this means aid and comfort our faith, because of the infirmity which is in us, and that they are outward signs through which God operates by his Spirit, so that he may not signify any thing to us in vain. Yet we hold that their substance and truth is in Jesus Christ, and that of themselves they are only smoke and shadow.

34. Nous croyons que les sacrements sont ajout?s la Parole pour plus ample confirmation, afin de nous être gages et m?reaux de la gr ce de Dieu et par ce moyen aider et soulager notre foi, cause de l'infirmit? et rudesse qui est en nous (Ex 12; Mt 26.26-27; Rm 4.11; 1 Co 11.23-24); et qu'ils sont tellement signes ext?rieurs que Dieu besogne par iceux en la vertu de son Esprit, afin de nous y rien signifier en vain (Ac 22.16; Ga 3.27; Ep 5.26). Toutefois, nous tenons que toute leur substance et v?rit? est en J?sus-Christ et si on les en s?pare, ce n'est plus rien qu'ombrage et fum?e.

XXXV. We confess only two sacraments common to the whole Church, of which the first, baptism, is given as a pledge of our adoption; for by it we are grafted into the body of Christ, so as to be washed and cleansed by his blood, and then renewed in purity of life by his Holy Spirit. We hold, also, that although we are baptized only once, yet the gain that it symbolizes to us reaches over our whole lives and to our death, so that we have a lasting witness that Jesus Christ will always be our justification and sanctification. Nevertheless, although it is a sacrament of faith and penitence, yet as God receives little children into the Church with their fathers, we say, upon the authority of Jesus Christ, that the children of believing parents should be baptized.

35. Nous en confessons seulement deux, communs toute l'Eglise, desquels le premier, qui est le baptême, nous est donn&#65533; pour t&#65533;moignage de notre adoption, parce que l nous sommes ent&#65533;s au corps de Christ, afin d'être lav&#65533;s et nettoy&#65533;s par son sang, et puis renouvel&#65533;s en sainte vie par son Esprit (Rm 6.3-4; Ac 22.16; Tt 3.5; Ep 5.26). Nous tenons aussi, combien que nous ne soyons baptis&#65533;s qu'une fois, que le profit qui nous est l signifi&#65533; s'&#65533;tend la vie et la mort, afin que nous ayons une signature permanente, que J&#65533;sus-Christ nous sera toujours justice et sanctification (Rm 4; 6.22-23). Or combien que ce soit un sacrement de foi et de p&#65533;nitence (Mt 3.11; Mc 1.4; 16.16; Lc 3.3; Ac 13.24; 19.4), n&#65533;anmoins pour ce que Dieu recoit en son Eglise les petits enfants avec leurs pères (Mt 19.14; 1 Co 7.14), nous disons que par l'autorit&#65533; de J&#65533;sus-Christ les petits enfants engendr&#65533;s des fidèles doivent être baptis&#65533;s.

XXXVI. We confess that the Lord's Supper, which is the second sacraments, is a witness of the union which we have with Christ, inasmuch as he not only died and rose again for us once, but also feeds and nourishes us truly with his flesh and blood, so that we may be one in him, and that our life may be in common. Although he be in heaven until he come to judge all the earth, still we believe that by the secret and incomprehensible power of his Spirit he feeds and strengthens us with the substance of his body and of his blood. We hold that this is done spiritually, not because we put imagination and fancy in the place of fact and truth, but because the greatness of this mystery exceeds the measure of our senses and the laws of nature. In short, because it is heavenly, it can only be apprehended by faith.

36. Nous confessons que la sainte cène, qui est le second sacrement, nous est t&#65533;moignage de l'unit&#65533; que nous avons avec J&#65533;sus-Christ (1 Co 10.16-17; 11.24), d'autant qu'il n'est pas seulement une fois mort et ressuscit&#65533; pour nous, mais aussi nous repa&#65533;t et nourrit vraiment de sa chair et de son sang, ce que nous soyons un avec lui et que sa vie nous soit commune (Jn 6.55-57; 17.21; Rm 8.32). Or combien qu'il soit au ciel jusqu' ce qu'il vienne pour juger tout le monde (Mc 16.19; Ac 1.2-11; 3.21), toutefois nous croyons que par la vertu secrète et incompr&#65533;hensible de son Esprit il nous nourrit et vivifie de la substance de son corps et de son sang (1 Co 10.16; Jn 6.35). Nous tenons bien que cela se fait spirituellement, non pas pour mettre au lieu de l'effet et de la v&#65533;rit&#65533; imagination ni pens&#65533;e, mais d'autant que ce mystère surmonte en sa hautesse la mesure de notre sens et tout ordre de nature, bref, pour ce qu'il est c&#65533;leste, ne peut être appr&#65533;hend&#65533; que par foi.

XXXVII. We believe, as has been said, that in the Lord's Supper, as well in baptism, God gives us really and in fact that which he there sets forth to us; and that consequently with these signs is given the true possession and enjoyment of that which they present to us. And thus all who bring a pure faith, like a vessel, to the sacred table of Christ, receive truly that of
which it is a sign; for the body and the blood of Jesus Christ give food and drink to the soul, no less than bread and wine nourish the body.

37. Nous croyons, ainsi qu'il a t dit, que tant en la cène qu'au baptême Dieu nous donne r ellement et par effet ce qu'il y figure, et pourtant nous conjoignons avec les signes la vraie possession et jouissance de ce qui nous est l pr sent. Et par ainsi tous ceux qui apportent la table sacr e de Christ une pure foi, comme un vaisseau, re oivent vraiment ce que les signes y testifient: c'est que le corps et le sang de J sus-Christ ne servent pas moins de manger et boire l' me que le pain et le vin font au corps (Mt 26.26; 1 Co 11.24-25).

XXXVIII. Thus we hold water, being a feeble element, still testifies to us in truth the inward cleansing of our souls in the blood of Jesus Christ by the efficacy of his Spirit, and that the
bread and wine given to us in the sacrament serve to our spiritual nourishment, inasmuch as they show, as to our sight, that the body of Christ is our meat, and his blood our drink. And we reject the Enthusiasts and Sacramentarians who will not receive such signs and marks, although our Savior said: 'This is my body, and this cup is my blood.'

38. Ainsi nous tenons que l'eau tant un l ment caduc ne laisse pas de nous testifier en v rit le lavement int rieur de notre me au sang de J sus-Christ par l'efficace de son Esprit (Rm 6.3-4; 1 Co 6.11; Ep 5.26), et que le pain et le vin nous tant donn s en la cène nous servent vraiment de nourriture spirituelle, d'autant qu'ils nous montrent comme l'oeil la chair de J sus-Christ nous être notre viande et son sang notre breuvage (Jn 6.51; 1 Co 11.24). Et rejetons les fantastiques et sacramentaires qui ne veulent point recevoir tels signes et marques, vu que J sus-Christ prononce: "Ceci est mon corps, et ce calice est mon sang" (Mt 26.26; 1 Co 11.24-25).

XXXIX. We believe that God wishes to have the world governed by laws and magistrates, so that some restraint may be put upon its disordered appetites. And as he has established kingdoms, republics, and all sorts of principalities, either hereditary or otherwise, and all that belongs to a just government, and wishes to be considered as their Author, so he has put the sword into the hands of magistrates to suppress crimes against the first as well as against the second table of the Commandments of God. We must therefore, on his account, not only submit to them as superiors, but honor and hold them in all reverence as his lieutenants and officers,
whom he has commissioned to exercise a legitimate and holy authority.

39. Nous croyons que Dieu veut que le monde soit gouvern&#65533; par lois et polices, afin qu'il y ait quelques brides pour r&#65533;primer les app&#65533;tits d&#65533;sordonn&#65533;s du monde (Ex 18.20-21; Mt 17.24-27; Rm 13.1-7). Et ainsi qu'il a &#65533;tabli les royaumes, r&#65533;publiques et toutes autres sortes de principaut&#65533;s, soit h&#65533;r&#65533;ditaires ou autrement, et tout ce qui appartient l'&#65533;tat de justice et en veut être reconnu auteur, cette cause a mis le glaive en la main des magistrats pour r&#65533;primer les p&#65533;ch&#65533;s commis, non seulement contre la seconde table des commandements de Dieu, mais aussi contre la première. Il faut donc, cause de lui, que non seulement on endure que les sup&#65533;rieurs dominent, mais aussi qu'on les honore et prise en toute r&#65533;v&#65533;rence, les tenant pour ses lieutenants et officiers, lesquels il a commis pour exercer une charge l&#65533;gitime et sainte (1 P 2.13-14; 1 Tm 2.2).

XL. We hold, then, that we must obey their laws and statutes, pay customs, taxes, and other dues, and bear the yoke of subjection with a good and free will, even if they are unbelievers, provided that the sovereign empire of God remain intact. Therefore we detest all those who would like to reject authority, to establish community and confusion of property, and overthrow the order of justice.

40. Nous tenons donc qu'il faut ob&#65533;ir leurs lois et statuts, payer tributs, imp&#65533;ts et autres devoirs, et porter le joug de suj&#65533;tion d'une bonne et franche volont&#65533;, encore qu'ils fussent infidèles, moyennant que l'empire souverain de Dieu demeure en son entier (Mt 17.24; Ac 4.17-19). Par ainsi nous d&#65533;testons ceux qui voudraient rejeter les sup&#65533;riorit&#65533;s, mettre communaut&#65533; et confusions des biens, et renverser l'ordre de justice.

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